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ABSTRACT

A review of the literature of intercultural communication comprises this document. The author deals with both communication (the process) and communications (the channels) of the various disciplinary approaches across and within national and cultural boundaries. The essay introduces the major books in intercultural communication, emphasizing theoretical and general texts, books relating to communication and development, and a few miscellaneous texts. The body of the document covers 68 books dating from the fifties, sixties, and seventies. The review stresses an overview instead of a comprehensive review of each text cited. Each citation includes the full title, the author, the publication data, and in some cases, the place of publication. (Author/JR)

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MAJOR BOOKS on INTERCULTURAL COMMUNICATION

Michael H. Prosser
University of Virginia
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Intercultural Communications Network

of the

Regional Council for International Education
1101 Bruce Hall
University of Pittsburgh
Pittsburgh, Pennsylvania 15260

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MAJOR BOOKS ON INTERCULTURAL COMMUNICATION*

Michael H. Prosser**

University of Virginia

INTRODUCTION

Communication (the process) and communications (the channels) can be studied across and within national and cultural boundaries usefully and in a complementary fashion by various disciplinary approaches. Indeed, approximately thirty disciplinary subject areas contribute to such a study, although, unfortunately not always with mutual cooperation. Dell Hymes has called for the study of an "ethnography of communication" in which researchers will no longer justify taking separate results from linguistics, psychology, sociology, and ethnology to create a simple correlation about the role of communication for the individual and his society. Instead, he urges researchers to search for fresh data so that they can make a unified

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*Two substantial segments of this essay have been published earlier as "Cross Cultural Communication: A Review Essay," Today's Speech (Summer, 1972), pp. 66-71 and "Communication and Development: A Review Essay," Today's Speech (Fall, 1972), pp. 69-72. The first section has been revised considerably, but the second segment remains essentially unchanged.

**Michael H. Prosser was chairman of the International Communication Development Council of the Midwest Universities Consortium for International Activities (1971-1972); is Chairman of the International and Intercultural Communication Commission of the Speech Communication Association (1971-1973); and is Chairman of the Department of Speech Communication at the University of Virginia.

effort to determine how speech activities, studies of grammar, personality, religion, kinship, and society relate to the individual's communal communicative habits.[1]

Communication is a universal transcending time and culture as well as space. Alfred G. Smith, in his Communication and Culture (1966), assesses human communication as an ever present set of processes: "Whenever people interact, they communicate. To live in societies and to maintain their culture they have to communicate. . . .Our perception is behavior that is learned and shared, and it is mediated by symbols. Culture is a code we learn and share, and learning and sharing require communication. And communication requires coding and symbols which must be learned and shared. Communication and culture are inseparable."[2] Culture itself affects the communicative behavior of individuals and society, particularly if we accept K. S. Sitaram's definition: "Culture could be defined as the sum total of learned behaviors of a people which is transmitted from one generation to another as the heritage of that people. . . .When communication is being practiced within the communicator's own culture it is intracultural. On the other hand, when it is practiced with the member of another culture is is intercultural."[3]

Kenneth Oliver, in his Our Living Language (1957), calls communication the most important business of man: "Civilization itself might well be called that state of being in which communication is achieved."[4] Wilbur Schramm, writing in Communication and Change in the Developing Countries (1967) argues that while communication has no essential life of its own, is is something which all people do: "It is the fundamental process of society, the way that people relate to each other."[5] In his Culture and Communication (1962), Robert T. Oliver suggests that "Mankind is separated

less by language barriers (grevious though they are) than it is by cultural differences. Not only do we not speak alike, but, more importantly, we do not think alike. Every separate community has its own value system. Every culture has its own modes of thought and its own selected interest areas which constitute the subject matter it chooses to think about."[6]

Gerald Malezke's "Intercultural and International Communication," in International Communication: Media, Channels, Functions (1971), offers a useful further definition of international and intercultural communication:

> Whereas, intercultural communication is an exchange of meaning between cultures, international communication takes place on the level of countries or nations, which is to say across frontiers. This means: Intercultural and international communication can, on occasion, be identical; but this is not always so. Very often people who belong to a common culture are separated by a state frontier, with the effect that international communication is taking place within a single culture. And, the contrary case, humans of quite differing cultures can be united in the same state, so that within this single state intercultural communication can take place. It is thus that one tends to use the word international when speaking of communication on the purely political level, whereas the concept of intercultural communication corresponds more to sociological and anthropological realities.[7]

The distinctions which Maletzke makes are difficult to maintain because so often the characteristics and problems similar to international and intercultural communication are essentially the same. Nevertheless, academic interest in both overlapping facets of communication is constantly increasing. More attempts at interdisciplinary cooperation in the study of such communication are being made by a large number of scholars and practioners everywhere now. Courses, intercultural communication workshops, conferences, and textbooks have multiplied especially in the last few years. Some books have a narrow thrust; others incorporate the best interdisciplinary findings to

the study of intercultural communication. It is the purpose of this review essay to consider the major books in intercultural communication, emphasizing theoretical and general texts, books relating to communication and development, and a few specifically excellent miscellaneous texts. Since Christopher Sterling's "Broadcast Textbooks III: Foreign and International," in Educational Broadcasting Review (October, 1971), already has made an important review of several international braodcasting texts, no exact duplication of these texts will be made in this essay. Like Sterling's essay, mine too will stress an overview instead of a comprehensive review of each text cited.

THEORETICAL AND GENERAL TEXTS

An attempt to draw several disparate disciplines together in common study of international and intercultural communication has been utilized by several authors and editors: Frank E. X. Dance, Human Communication Theories: Original Essays (1967); Alfred G. Smith, Culture and Communication (1966); Arthur S. Hoffman, International Communication and the New Diplomacy (1968); Heinz-Dietrich Fisher and John C. Merrill, International Communication: Media, Channels, Functions (1970); the late James W. Markham, International Communication as a Field of Study (1970); David S. Hoopes, Readings in Intercultural Communication: Vol. I (1971), Vol. II (1972), Vol. III (1973); Larry Samovar and Richard E. Porter, Intercultural Communication: A Reader (1972); my Intercommunication among Nations and Peoples (1973); and in progress, Fred D. Casmir, International and Cross Cultural Communication; and still in early stages, Stan Harms, A Theory of Intercultural Speech Communication; Edward Stewart, editing a project for the Commission for International and Intercultural Communication of the Speech Communication Association to result as the

papers from a projected major conference of scholars; and John Condon, Intercultural Communication.

Like Colin Cherry's On Human Communication (1957) which was a pioneering effort in the study of human communication in contrast to the studies which had been done on animal or mechanical communication, Dance's Human Communication Theory (1967) is profoundly insightful. Dance gathers disciplinary representatives from several fields of study, all of whom concern themselves with human communication from their own disciplinary vantage point. He makes clear through his choice of original essays (a feature not found in most anthologies) that the integrative role of communication must be explored both from the perspective of varied researchers or communication analysts and from the different viewpoint of the international and intercultural communicators, who may or may not be the same persons. In this way, while Hoffman's International Communication and the New Diplomacy (1968) is intentionally dealing with political communication across frontiers, it also closely resembles the Dance volume. Dance percieves his effort:

> Human Communication is an area of multidisciplinary concentration rather than an area existing in isolation from life, social sciences, arts, humanities, or other areas of study in their pure form. The contributors seem to be saying that even though individual scholars choose to dedicate themselves exclusively to the study of communication ipse, they must be aware that assistance in their study can come from almost any source -- that, in fact, information concerning human communication, like human communication itself, may be found anywhere within individuals, societies, or the study of either.[8]

A special contribution of the Dance volume, in addition to the originality of the essays, is that though they do not all consciously set out to offer theories or describe international and intercultural communication, they are even more effective in that regard. This suggests the obvious, that human communication theory must be studied as the undergirding of all study about

communication between cultures and peoples.

Of particular use to me in developing my own thoughts about international and intercultural communication was Heinz-Dietrich Fisher and John C. Merrill's International Communication: Media, Channels, Functions (1970). As the title suggests, it is heavily media and channel-oriented. My students, typically more interested in the interpersonal aspects of intercultural communication, find this volume difficult to read with a high degree of interest. As a research tool and to locate precise data, it is much better suited. More useful as an introductory text at the graduate level may be the late James W. Markham's International Communication as a Field of Study (1970), a collection of papers from the Wingspread Symposium on Education and Research in International and Comparative Communication held in 1969. It too is heavily media-oriented as Markham's preface indicates: "This relatively new phenomenon, the interaction and play of mass communication in international affairs is the prime concern of the symposium, and the dialogue here represents a pioneering effort to come to grips with complex epistemological, theoretical, pedagogical and practical aspects of the new field of academic study and professional practice."[9] Its emphasis on graduate education and research offers a special stimulus to the graduate student interested in concentrating on international communication as his major teaching and research field. Except for Fred Casmir and Stan Harms' International Studies of National Speech Education Systems (1970) which is intended as a set of descriptive studies about the status of speech education in various countries, Markham's volume is the only full-length attempt to link education, as such, to the study of international communication.

Also of particular use to me in developing my interest in intercultural

communication is Alfred G. Smith's Communication and Culture (1966). It is one of the most comprehensive volumes available on the subject and is itself an important pioneering effort. Smith approaches communication and culture considerably with a different interest than Robert T. Oliver's now dated Culture and Communication (1962). Smith, like Colin Cherry in his On Human Communication (1957), treats communication and culture from the perspective of syntactics (communication through the components of symbols), semantics (meanings as components of communication), and pragmatics (signals and their effects upon peoples as components of communication). On the other hand, Oliver is concerned with the rhetorical "way in which a people views any problem in terms of its own purposes and its own estimate of the nature of its chosen audience" which "concerns the manner in which one set of spokesmen from one community try to influence the reactions of another set from a different cultural entity."[10] While the Smith volume has seemed somewhat strenuous to use for undergraduates, it is filled with important theoretical and case studies. No one interested in intercultural communication on a serious basis should be without it, at least as a reference text.

David Hoopes' Readings in Intercultural Communication, Vol. I (1971), Vol. II (1972), and Vol. III (1973) are bonus to students, teachers, and practitioners of intercultural communication. So far, published in conjunction with the Newsletter of Intercultural Communication Programs, Communique, under a grant from the Regional Council for International Education, single copies are free by writing to the editor at the University of Pittsburgh. The first of the volumes deals with theoretical concepts about intercultural communication and essays about developing intercultural communication workshops. The second volume adds more essays about these subjects and includes seventeen syllabuses for teaching courses in intercultural communication.

Views by different authors on conducting workshops and courses on intercultural communication vary greatly in quality and content. Their more important contribution is that perhaps for the first time Hoopes' present readership of about 2,000 persons interested in some aspect of intercultural communication has an opportunity to exchange ideas of an informal nature more easily than in more formal journals and books. As they begin to share ideas, more uniformity in the content of courses on intercultural communication will begin to appear.

As a field of study emerges and develops, it is natural that its early models, definitions, and theoretical constructs are more tentative and halting than definitive. As Smith's Communication and Culture (1966) offered new perspectives, other more recent books are beginning to make their own contributions. Three very recent books deserve consideration: Larry Samovar and Richard Porter's Intercultural Communication: A Reader (1972); my Intercommunication among Nations and Peoples (1973); and Arthur Smith's Transracial Communication (1973).

Samovar and Porter propose their text as a basic volume for courses that provide a core to theoretical and practical knowledge about intercultural processes whether offered in speech communication, business, political science, and other related disciplines. The editors intend their book to supply information, both theoretically and practically, to the student and practitioner of intercultural communication about the social psychological factors in intercultural communication, intercultural language, paralinguistic factors of communication, practical intercultural communication situations, and research on intercultural communication. The text seems to me particularly well conceived. There is some unevenness in the essays, caused

mainly by the tension of trying to be both theoretical and practical. I believe that the underlying assumptions of such a book should include stress on the verbal and non-verbal aspects of language, social interchange, and interpersonal and mass communication. The editors' previous research on interpersonal and non-verbal communication is more striking than their treatment of mass communications systems. The final section, "Intercultural Communication Research: Searching for Answers," should prove a stimulus to young researchers who often can perceive the concept in the abstract, but sometimes cannot translate it into practical application. The excellent text by Everett Rogers, Modernization among Peasants: The Impact of Communication (1969), for example, although it deals with the very real problems of the Columbian peasant, is difficult for students to try to emphathize with since very few of them have ever experienced the life of a peasant. However, students can develop considerable sympathy for the communication problems which are treated in Samovar and Porter's text because many of them have been unable to communicate in the every day interracial situations which this text deals with.

Since the Samovar and Porter text attempts to do many of the same things which my Intercommunication among Nations and Peoples (1973) seeks as its goals, I was especially interested to note any overlapping. Happily, there is relatively little making them complementary texts, at least in my own teaching plans. While a more critical view of my volume can be better provided by others, certain purposes and intentions of my own can be explained. The title of the anthology is not at all whimsical as it is recently being used to describe communication that crosses national or cultural boundaries. In Communication and Change in the Developing Countries (1967), Daniel Lerner defines international development cooperation as communication at the highest

level, where the advanced country presents to the developing country a model of what it may become, involving "nothing less than intercommunication between countries and continents of ideas about the ends and means of social organizaiton -- the shaping and sharing of human values according to a common model that emerged in the Western past and may be transformed and improved in the Eastern future."[11] Intercommunication among Nations and Peoples is designed to provide multidisciplinary perspectives and case studies about the whole range of international and intercultural communication as well as the related intranational and intracultural aspects of communication. Both interpersonal and mass communication are treated. Various communication problems and breakdowns, both between individuals and between cultural or national systems, are isolated, with their remedies when possible I am attempting to synthesize or point to pertinent areas of study with which the student of intercultural communication should concern himself, through the shaping of the following units: theoretical perspectives, attitude formation and opinion development, the communication of leadership, communication in conflict resolution, communication as index and agent of social change, propaganda, freedom as it relates to communication rights and censorship, and the integrative aspects of intercommunication. Since the volume strives to be both interdisciplinary and international in authorship, authors represent at least fifteen distinct disciplines, ten different countries, and various ideological points of view.

A more specifically oriented book on intercultural communication is Arthur Smith's Transracial Communication (1973). Understanding that much communication is transracial and thereby intercultural, Smith is especially qualified, both as a distinguished young black scholar and as an author or editor of several books about black communication and rhetoric, to offer

students this first comprehensive statement for students about the role which communication plays, and the problems confronting it, when members of different races interact. Those of us who know his earlier books are confident that Transracial Communication will make its mark for those students who very often find themselves in difficulty as they communicate across racial barriers.

For those interested primarily in international political communication, in contrast to intercultural communication, several useful texts exist, for example, Arthur Hoffman's International Communication and the New Diplomacy (1968); Walter Davidson's International Political Communication (1965); Hugh Duncan's Symbols in Society (1968); Murray Edelman's The Symbolic Uses of Politics (1964); Richard Fagen's Politics and Communication (1966); Lucian W. Pye's Communications and Political Development (1963); and his Politics, Personality, and Nation Building (1967); Bruce Lannes Smith and Chitra M. Smith's International Communication and Political Opinion (1956); David Wilson's The Communicators and Society (1968); Karl Deutsch's The Nerves of Government: Models of Political Communication and Control (1966); my Sow the Wind, Reap the Whirlwind: Heads of State Address the United Nations (1970: 2 vols); and David James Windlesham and George Hennessy's Communication and Political Power (1966). Among these texts, those assisting me most in formulating ideas have been the books by Hoffman, Fagen, Pye's Communications and Political Development, and by Deutsch.

Books which I have found interesting relating to the control of communication as it is studied on a comparative or international basis include: Frederich T. C. Yu's Mass Persuasion in Communist China (1964); Merle Goldman's Literary Dissent in Communist China (1967); William Hachten's Muffled Drums: The News Media in Africa (1971); Mark Hopkins' Mass Media in the Soviet Union

(1970); Edward G. Hudson's Freedom of Speech and Press in America (1962); the International Press Institute Survey's The Press in Authoritarian Countries (1959); Dan Mabry Lacy's Freedom and Communications (1965); James W. Markham's Voices of the Red Giants (1967); John McCormick and Mairi Mac Innis' Versions of Censorship (1962); Fred S. Siebert, Theodore Peterson, and Wilbur Schramm's Four Theories of the Press (1965); and John W. Burton's Conflict and Communication: The Use of Controlled Communications in International Relations (1969).

COMMUNICATION AND DEVELOPMENT

Y. V. Lakshmana Rao in Communication and Development: A Study of Two Indian Villages (1966) defines development as "the complicated pattern of economic, social, and political changes that take place in a community as it progresses from a traditional to a modern status. These changes include political consciousness, urbanization, division of labor, industrialization, mobility, literacy, media consumption, and a broad general participation in nation-building activities."[12] Similarly, Karl Deutsch defines social mobilization as "the process in which major clusters of old social, economic and psychological commitments are eroded or broken and people be come available for new patterns of socialization and behavior."[13]

Social change occurs both in developed and in developing or preindustrial states as some of their leaders now want them called. Except for revolution, the change which is seen in developed countries is more evolutionary than swift, more deliberate than dramatic. The same condition exists to a certain extent in the developing countries, but the distance which they must travel toward literacy, urbanization, and industrial progress makes social change and development in these countries seem more sudden, sometimes eratic. The appeal of the charismatic leader in such countries is that his goals appear

revolutionary. M. N. Srinivas in Social Change in Modern India (1969) indicates that while westernization became greatly intensified since India's independence in 1947, the most critical step had already been the establishment and maintenance of British influence, a Pax Britannica, over a 150 year period before independence. Though the communications revolution has increased considerably too since independence, it also was initiated by a British injected press which served as a sort of inspector general and teacher of Westernized manners and customs.[14]

Books dealing with communication and development tend to be more specialized and often are more suitable for use by advanced undergraduates, graduate students, and researchers than for the lower level undergraduate student. An exception is Richard Fagen's Politics and Communication (1966). While its ideas provide serious thought for the mature student of communication and development, his book also provides easily understood concepts for the younger student. Fagen argues that there are three general categories of events in developmental change as it relates to the role of communication which serve as a model: 1. socio-economic changes with important communication concomitants in channels, content, style, opportunities, etc. lead to 2. new ways of perceiving the self and the world which in turn lead to 3. behaviors which, when aggregated, are of consequence to the function of the political system. Historically, Fagen contends, the events tend to occur together or to overlap. Where there is urbanization, there tends to be change from agricultural occupations, increasing literacy, rising per capita income, and similar developments. The processes tend to reinforce each other in a mutually supportive way. Fagen stresses that his model can be perceived either exogenously (being influenced from without) or endogenously (being influenced from inside the society). We can predict that when

the charismatically oriented leader perceives his role as a revolutionary in affecting either internal or extenrnal efforts at change, he is thus dramatically involved with communication both as an aspect or agent of urging adoption of his programs and as an index or guage of how effectively the leader has articulated his goals and how well his followers have received his persuasive efforts and converted them into their own goals.

In their excellent book, Communication and Change in Developing Countries (1967), Daniel Lerner and Wilbur Schramm explore the problems of change both through theoretical discussions and by practical case studies. Schramm writes in his essay, "Communication and Change," that before people can be convinced to participate in meaningful social change, often they must be confident that they belong to a real community or nation. If community or nationness beyond an immediate family, clan, or village can be perceived, the villager or peasant must be convinced further that he can raise his own social aspirations for his family in a practical way. If he has seen no beneficial changes in his entire life-time, or is so deeply imbedded into caste rigidity as many Hindus are, upward mobility appears conclusively out of reach. If that barrier can be surmounted, the individual must also perceive the importance of learning new skills so that he can participate in the planned social change. In the same book, S. C. Dube postulates that communication is graudally becoming recognized as a key factor in the process of directed change, which is leading to more systematic and organized efforts as the formulation of communication policies for the developing society. Still, to use communication effectively as an agent of social change, so many difficulties lie in the way, for example: communication policies are time-

bound and unsystematic; communication networks are inadequate; wide gaps exist between the small modernizing elite and the large mass of tradition-bound people; mass communications are chiefly limited to the elite; traditional communication networks are little used; there is little scientific evidence of situations being understood in which the communication is expected to be effective; and most important, the developing societies often have only the vaguest notion of the modernity which they are trying to achieve.

Two other standard texts relating to communication and development are Lucian W. Pye's Communications and Political Development (1963) and Wilbur Schramm's Mass Media and National Development (1964). Both books are inexpensively priced as paperbacks and are well known both to undergraudate and graduate students. Though both are somewhat dated, they retain much good sense for present students of communication and development. A far more expensive and more specialized book is Paul Deutschmann, Huber Ellingsworth, and John T. McNelly's Communication and Social Change in Latin America (1968). Since it is highly technical and heavily statistical, it is of more use to the reseachers than to the more general reader. Useful, but very specialized books are Y. V. Lakshmana Rao's Communication and Development: A Study of Two Villages (1966); Joseph E. Kivlin, Prodipto Roy, Frederick C. Fliegel, and Lalit K. Sen's Communication in India: Experiments in Introducing Change (1968); Prodipto Roy, Frederick B. Waisanen, and Everett M. Rogers' The Impact of Communication on Rural Development: An Investigation in Costa Rica and India (1969); M. N. Srinivas' Social Change in Modern India (1969); Knumudini Dandekar's Communication in Family Planning: Report on an Experiment (1967); Asia Services Co.'s Village Channels of Communication in Northeast Thailand: A Pilot Study (1965);

Karl W. Deutsch's Nationalism and Social Communication (1953); Paul J. Deutschmann, and Orlando Fals Borda's Communication and Adoption Patterns in an Andean Village (1962); Dinesh Chandra Dubey's Family Planning: Communications Studies in India (1969); Milton Jacobs, Charles Rice, and Lorand Szalay's The Study of Communication in Thailand, with Emphasis on Word of Mouth Communication (1964); Osmania University's Villages and the News: A Study of Communication in Rural Areas (1963); and Wilfred Owen's Distance and Development: Transport and Communication in India (1968).

Two books of special importance in the literature of communication and development are Everett Rogers' Modernization among Peasants: The Impact of Communication (1969) and Everett Rogers and Floyd Shoemaker's Communication of Innovations: A Cross-Cultural Approach (1971), a revision of Rogers' Diffusion of Innovations (1962). In the first book Rogers suggests that while there have been hundreds of development studies by anthropologists, economists, psychologists, sociologists, political scientists, and communication analysts, their full contribution to the identification and solution of developmental problems in emerging countries has been minimal. To date, they have inadequately focused on the social aspects of development, while emphasizing economic factors, especially since the socio-cultural aspects of development often spell the success or failure of a project. No matter how economical or rewarding the innovations may be, if they counter the cultural values of a people, they will not be accepted. Rogers protests that while the social sciences are broadly based, there has been little cooperation between researchers and the host peoples whose development needs they are studying. Researchers often mine data, according to Rogers, and collect the information, take it home, and publish it in American journals, but fail to involve themselves in institution building, even when host

governments or people want and need specific help. Instead, Rogers argues that they leave behind insufficiently trained local researchers whose resources are limited. Finally, he contends that researchers from the developed states have culture-bound research methodologies which they expect to serve as models for whatever cultural system they enter. A special feature of Modernization among Peasants is that it builds a theory of the characteristics of a sub-culture of peasantry in the emerging nations, with case studies from Columbia, and nine building blocks to a theoretical communication approach for the study of modernization: literacy, mass media exposure, cosmopoliteness, empathy, achievement motivation, aspirations, fatalism, innovativeness, and political knowledge. While the book is presented at too advanced a level for many undergraduates, it serves usefully for specialized courses on communication and development.

Rogers and Shoemaker's Communication of Innovations is particularly important. It treats five major subject areas: an overview of the elements of diffusion, merging diffusion research traditions; the innovation-decision process; perceived attributes of innovation and their rate of adoption; and adopter categories. Although Rogers' earlier Diffusion of Innovations was less concerned with communication as the central integrative role in diffusion, the later revision incorporates communication factors in all of its aspects. Case studies are presented in some detail from innovative efforts both in the United States and abroad. The book would find its greatest usefulness in diffusion of innovation courses or in graduate level seminars directed at communication and development. Rogers is consistently an excellent writer, as is evident in both books and the several others that he has co-authored. He not only knows well the theoretical concepts, but is both a key theory-builder and has had extensive opportunities to

conduct skilled field research in all parts of the world. When he generalizes from a special set of case studies, he has a dozen more studies in which he has been the major researcher to back up his conclusions. Both books deserve close reading by all those who seriously wish to understand the theoretical and practical aspects of communication and development, either as a teacher, student, or researcher.

MISCELLANEOUS BOOKS ON INTERCULTURAL COMMUNICATION

Briefly, I wish to mention four diverse books which are of interest to the student of international and intercultural communication: Robert T. Oliver's Communication and Culture in Ancient India and China (1971); Essays by Joseph H. Greenberg, selected by Anwar S. Dil, Language, Culture, and Communication (1971); Leonard W. Doob's Communication in Africa: A Search for Boundaries (1961); and William A. Hachten's Muffled Drums: The News Media in Africa (1971). All four are by well respected authors and pioneers in varied phases of international and intercultural communication.

The first by Oliver has been long awaited as one of three books on oriental communication which he has promised since his academic retirement. I know of no other book which has attempted to identify the nature, function, and practice of oral communication in the ancient East. Counterparts from ancient Greece and Rome included both writers then and many later and contemporary accounts. While the Greek and Roman writers of antiquity wrote directly about the role of oral communication in the society of their time, generally, ancient writers from the orient never offered whole treatises on oral communication which could be later studied easily. Instead, as Oliver suggests, concepts about oral communication were constantly interwoven often implicitly within their treatises on philosophical

and literary matters. Oliver is one of the most widely read members of the speech communication profession and has written treatises on American and British public address, the nature of persuasion, the relations between culture and communication, the South Korean government and its former leader Sygmann Rhee, and several other related subjects. As an early teacher of courses at the Pennsylvania State University on international communication and the communication systems of the ancient orient, as a long-time adviser to the South Korean government, and a well-traveled and admiring friend of the orient, Robert Oliver is well prepared to write such a volume as Communication and Culture in Ancient India and China. As I have suggested to him, it is only a shame that he has not also produced a volume on oral communication and culture as they relate to modern India and China. Still, his book probes deeply into Indian and Chinese religious, philosophical, political and social records in an effort to demonstrate the underlying, but not always clearly expressed, importance of oral communication in all of ancient India's and China's cultural systems. He has drawn conclusions about the rhetorical milieu in Hindu, Pre-Buddhistic, and Buddhistic periods in India, and in the Confucian, Mencian, and Taoist periods of China which shed new light on the importance of oral communication which few other contemporary scholars have been able to perceive. I would venture to predict that Communication and Culture in Ancient India and China may be the scholarly capstone of his entire academic career. We look forward to his other new scholarly treatises on oral communication in other ancient oriental cultures.

Language, Culture, and Communication (1971) is a collection of twenty-two of the best essays of the noted anthropologist, Joseph H. Greenberg

from 1948 to 1971. Introducing the volume, Anwar S. Dill, who is also editor of a whole series of volumes about language, suggests that Greenberg's reputation was first established in 1957 as one of the most imaginative linguists of our time when he published his Essays in Linguistics. Dill calls Language, Culture, and Communication "a volume that represents more than two decades of concern with the problems of language, culture, and communication by a language scientist whose keen sense of problem and power of observation and analysis make his work of value both for the expert and the educated citizen."[15] Greenberg believes that language mirrors both history and culture, because it is a living thing that evolved in a manner analogous to any biological organism. The essays fall into three groupings, an exploration of the entire language situation of a group in terms of the interaction between linguistic and non-linguistic variables, including communication; a study of the relations between linguistics and other behavioral sciences, with an emphasis on universals which linguistics and other behavioral sciences, with an emphasis on universals which linguistics helps to locate for other disciplines; and his major theoretical essays on language, linguistics, and sociolinguistics. Unfortunately, too many communication scholars, including those interested in international and intercultural communication, forget that a basis for the study of all communication within and between cultures and nations lies in the study of language. This volume of Greenberg's essays provides an excellent review of that importance both for the interested student and the seasoned scholar.

The 1968 winner of the Sigma Delta Chi Citation for Excellence in Research about Journalism, William A. Hachten, builds a fascinating metaphorical

analogy between the concept of the drum as Africa's traditional means of communication and today's new "drums" -- newspapers, radio, television, and magazines in his new Muffled Drums: The News Media in Africa (1971). Christopher H. Sterling calls Hachten's book "now the text on African media covering first some general topics (media systems, news flow, varied roles of governments, foreign correspondents, etc.) and then case studies which stress former British Africa (Nigeria, Ghana, Ivory Coast, Senegal, Kenya, Zambia, and South Africa). Even with its journalistic stress, this up-to-date book is indispensable."[16] Hachten's own expressed purpose in his preface best sums up the potential contribution of the book:

> If a particular culture can be viewed as a system of communication, as Edward T. Hall has suggested in The Silent Language, then Africa as one of the most culturally diverse regions of the world has such problems of cross cultural communication as will challenge the new talking drums for many years to come. . . .
>
> While only a small fraction of today's Africans are consumers of mass communications, this is the fraction that is shaping Africa's destiny. Many of Africa's vexing problems are related to breakdowns in communication and tied to the fact that so many Africans are not in touch with their leaders nor with the critics whence come new ideas and the concepts of the modern world.[17]

Taken with Leonard W. Doob's dated but comprehensive book, Communication in Africa: A Search for Boundaries (1961), Hachten's book provides an excellent text for an undergraduate or graduate course on communication in Africa.

A significant contribution of Doob's Communication in Africa is that it sets up twelve variables of communication that can be tested in other geographical contexts: the communicator; the communicator's goals; his basic media, as seen in the use of his body to communicate non-verbally; his extending media, such as instantaneous channels, transmitters, consequential media, and natural phenomena which serve in his communication; the

site and his audience; restrictions on his communication through natural, economic, and social pressures; the language and content of the communication itself; the mood created by and affecting his communication; communicator and audience perceptions of his communication; reactions of evoked predispositions and interplay between the communicator and the audience; and feedback available to the communicator and to the collector of details about the communicative events. A hindering factor to the understanding of the interplay between these variables is that the book becomes tedious in its efforts continually to demonstrate in detail that such variables are interrelating. Additionally, the book is not only now dated itself, but it also draws upon materials which are decades old, and may no longer describe as precisely the cultural variations to be found in the parts of western and central Africa which he is treating. Nevertheless, the book retains the best attempt so far, except for Hachten's Muffled Drums, to describe the communication systems and patterns operating in Africa.

Without offering details, several other miscellaneous books are worthy of note which relate directly to international and intercultural communication, some in a general way, and others more specifically oriented: Neil P. Hurley's Communications Explosion: The Role of Communications Technology in Democracy (1965); Theodore Peterson, Jay W. Jensen, and William R. Rivers' The Mass Media (1965); Wilbur Schramm's The Science of Human Communication (1963) and his Mass Communication (1960); Delbert D. Smith's International Telecommunication Control: International Law and the Ordering of Statellite and Other Forms of International Broadcasting (1969); Bernard Berelson and Morris Janowitz's Reader in Public Opinion and Communication (1966); Jeremy J. Stone's Strategic Persuasion: Arms Limitations through Dialogue (1967);

Anita Jerauds, Richard Panman, and William A. Lybraud's Influence in Intercultural Interaction (1966); John A. Lent's The Asian Newspapers' Reluctant Revolution (1971); John C. Merrill's The Foreign Press: A Survey of the World's Journalism (1970); Ernest Lloyd Sommerlad's The Press in Developing Countries (1966); Francis Williams' The Right to Know: The Rise of the World Press (1969); and Edward Stewart, Jack Danielian and Robert J. Foster's Simulating Intercultural Communication Through Role Playing (1969).

CONCLUSION

Most of the books which I have discussed briefly or cited deserve full reviews, particularly the most recent ones. Many of them have received full reviews elsewhere and some are relatively unknown. It is obvious that those mentioned represent a wide diversity of disciplinary viewpoints. Because many of these books will be unfamiliar to the various students, scholars, and teachers of intercultural communication, this essay serves simply to introduce the books mentioned rather than to dwell on them in fuller detail. The introduction to these books should also point out that many distinguished scholars have given considerably of their talents in the development of the study of international and intercultural communication. Hopefully, they will provide a stimulus for a variety of other scholarly books as the field continues to develop, as well as richer materials for undergraduate and graduate courses in intercultural communication.

NOTES

[1]Dell Hymes, "Toward Ethnographies of Communication," American Anthropologist, 66 (1964), p. 2.

[2]Alfred G. Smith, Communication and Culture: Readings (New York, 1966), pp. v and 7.

[3]K. S. Sitaram, "A Model of Intercultural Communication," in David W. Hoopes, Ed. Readings in Intercultural Communication, Vol. I (Pittsburgh, 1971), p. 1.

[4]Kenneth Oliver, Our Living Language (Los Angeles, 1957), p. 3.

[5]Wilbur Schramm, "Communication and Change," in Daniel Lerner and Wilbur Schramm, Eds. Communication and Change in the Developing Countries (Honolulu, 1967), pp. 18-19.

[6]Robert T. Oliver, Culture and Communication: The Problem of Penetrating National Boundaries (Springfield, Illinois, 1962), p. xi.

[7]Gerald Maletzke, "Intercultural and International Communication," in Heinz-Dietrich Fischer and John C. Merrill, International Communication: Media, Channels, Functions (New York, 1970), p. 478.

[8]Frank E. X. Dance, Ed. Human Communication Theory: Original Essays (New York, 1967), p. 293.

[9]James W. Markham, Ed. International Communication as a Field of Study (Iowa City, Iowa, 1970), p. vii.

[10]Robert T. Oliver, Ibid., pp. xii-xiii.

[11]Daniel Lerner, "International Cooperation and Communication in National Development," in Communication and Change in the Developing Countries, p. 120.

[12]Y. V. Lakshana Rao, Communication and Development: A Study of Two Indian Villages (Minneapolis, 1966), p. 7.

[13]Karl Deutsch, "Social Mobilization and Political Development," American Political Science Review, 55 (September, 1961), pp. 493-514.

[14] M. N. Srinivas, Social Change in Modern India (Berkely, 1969), p. 61.

[15] Anwar S. Dil, "Introduction," in Anwar S. Dill, Ed. Language, Culture, and Communication, Essays by Joseph H. Greenberg (Palo Alto, 1971), p. xiii.

[16]Christopher H. Sterling, "Broadcasting Textbooks III: Foreign and International," Educational Broadcasting Review (October, 1971).

[17]William A. Hachten, Muffled Drums: The News Media in Africa (Iowa City, 1971), pp. xiii-xiv.

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